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WOMAN'S WORK

A FOREIGN MISSIONS MAGAZINE

Reasonable Optimism

When I Was President

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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXIV MARCH, 1919 No. 3

Most gratifying has been the response from the readers of Woman's Work to the offer of a prize for the most suitable Jubilee Song. From all over the country, from Nebraska to Mississippi, poems have flowed in in a steady stream, over forty having been received. Not all of these were from the members of our women's missionary auxiliaries. A number of ministers entered the contest also and it has been interesting to see how many different points of view there were about what constituted a suitable Jubilee Song. All of those submitted have been carefully considered by the Jubilee Committee. Two of the poems were decided upon as in all ways suitable, and the choice between the two was so difficult that the donor of the prize of twenty-five dollars, Mrs. Charles P. Turner of Philadelphia, generously insisted upon giving two prizes of equal amount, the first to Mrs. Woodford D. Anderson of Brooklyn, N. Y., and the second to Mrs. James H. Prentice of Englewood, N. J. We give our readers Mrs. Anderson's verses in this issue. In April number we hope to print Mrs. Prentice's, and from time to time other good verses which were sent in. We hope readers will begin to familiarize themselves with the lines in order to sing them with the spirit and the understanding at Jubilee meetings. It is possible that a little pamphlet of special Jubilee hymns will be issued.

There are those who think that because Japan is progressive and intelligent she no longer needs the help of the Western nations who have been sending missionaries there. But those who know the people and the country from the inside tell us that the need was never greater than it is now. Not only the well-informed and experienced missionaries of our own and other churches, but the Christian Japanese leaders also urge large and prompt re-enforcement of the mission body. Among Nippon's fifty millions of population there are only about seventy-five thousand members of Christian churches. Among these are many strong and intellectual men, capable of great influence among their own people. It is the immediate task of the Church to prepare more of these leaders for, as Dr. Speer has said, "Japan will never be evangelized by foreign missionaries. She must be evangelized by her own Christian churches. All that we do in the way of re-enforcing the inadequate missionary agencies now in the field must be done with a clear view of the primary responsibility of the Japanese church to reach the Japanese nation, and with a clear adaptation of all our plans to the end of building up that church to undertake and accomplish its task."

At the Annual Meeting of the American Board, which convened in Hartford, Conn., early last December, a novel and extremely valuable feature was introduced into the three-day program. During the sessions twenty missionaries made addresses, grouped according to the countries they represented. After the presentation of each country an interval of a half-hour was devoted to a "quiz" by the audience of its representatives. This not only made a refreshing break in the monotony of hearing continuous addresses, but demonstrated the intelligent interest of the hearers and the preparedness of the missionaries to impart just the kind of information desired. At this particular gathering it was observed that

almost every question put from the floor related to political and social conditions in the mission lands considered, and the problems presented by these conditions.

This is just one of many indications that the United States has been rapidly developing its world-consciousness—perhaps it would be equally true to say world-*conscience*. Now and again there dawns upon one of the important secular magazines or newspapers a dim realization of the fact that in many of the dark corners of the earth there has been going on pioneer work in education, in physical healing, in fundamental hygienic training, in relief and emergency effort of all kinds, undertaken, long before exclusively philanthropic organizations grasped its necessity, by the Church of Christ—that Church which is so lavishly criticized for its shortcomings by those who know little of its real aims and motives. Recent proofs of this realization have been Elsie Singmaster's story, *A Mountain of Gold,* in *Harper's Magazine* for December, 1917, and W. T. Ellis's graphic tale of the work and martyrdom of our own Dr. Shedd, *An American Cadi,* in *The Century* for February.

Our Japan missionaries write of finding time for Red Cross work, in the midst of their own particular activities; of special rush work for soldiers in Siberia; of fighting rats and bubonic plague; of the pomp and form and magnificence attending the official proclamation of the Crown Prince; of thirty thousand university students in Tokyo, most of them utterly without religion; of Japan's great intellectual and material progressiveness and her bitter poverty, superstition and ignorance; of the extreme difficulty in getting into touch with her conventional women, and one of the writers adds: "The upheavals of this stirring age are shaking people out of the ruts of habit. May they shake Japan out of her religious indifference!"

Great awakening of national spirit was shown in the Philippine Islands in connection with the Fourth Liberty Loan, and also great progress in utilizing the help of intelligent women for such a patriotic movement. In Manila the Opera House was packed with an enthusiastic crowd to listen to addresses from the Governor General; some of the missionaries, and also from a Filipina lady in the costume of ladies of the Islands, whose appeal met with warm response. On the following day a "Women's Rally" was held, in charge of Filipina ladies, who had arranged a striking procession of children representing those who had contributed to the Loan, each child carrying an American flag.

Rev. Dr. Stanley White received on January twenty-seventh a reassuring letter from Rev. Dr. W. S. Nelson, dated from the Bible House, Constantinople. There have been disturbing newspaper reports of Dr. Nelson's imprisonment and sufferings, which this letter seems to contradict. It was dated November fourth, before the armistice, and some of the expressions are perhaps a little obscure from caution. Dr. White feels somewhat uncertain whether the words "public quarters" refer to being in prison or to some other quarters. Dr. Nelson says:

"I have no means of knowing the present address of any of my family relatives for it so happens that I have reason to think that most of them have changed their residences in the two years since I ceased to hear from them. So I will ask you to pass this letter along to those whom you can locate. . . . I will recapitulate briefly my record for the past year. I left Tripoli on December 28, 1917, and reached Adana on January 8, 1918, where I requested the privilege of tarrying till the cold weather should pass. I lodged with Dr. Haas, in the Mission house until June 13th. I came on here, arriving the last day of June, and remained in public quarters until October 18th, when I took up my residence in the Bible House, and shall remain here until it is possible to go to Syria. I can not, at this time, give a full report of all that has passed, but will merely say that I have been in excellent health during the whole time and have had very little to complain of in the way of physical discomfort, though there have been, of course, a great many things that were most trying to the patience."

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Social Prejudice — the Enemy of Christianity in Japan

Rev. James Ekin Detweiler

Japan has always been an importer. In ancient times she imported from China religion, art, language, and literature, and when the Tokugawa isolation policy was abandoned, she began importing from the West. For the past sixty years she has been eager to adopt many things which the West had to give her. Early missionaries can tell tales of a great rush to Christianity — of the great numbers of people who were enthusiastic over getting into the church. It was not so much a question of seeking, as it was of selecting those who, by a proper change in conduct, proved the genuineness of their faith. Although the thirst for Western civilization has suffered no abatement, their zeal for Western ideas, particularly Christianity, was noticeably lessened after the time when Japan sought revision of the extra-territoriality granted to foreigners and treaties allowing only a low tariff. More than once have the older missionaries remarked on the fact that the hard going of the Christian Movement in Japan dates from the time when Japan suffered its first rebuff over the revision of the laws which were to her offensive and embarrassing.

The government has always taken, and now takes a very intimate interest in all the projects of its citizens. "It can be said with absolute truth, that not a silkworm is fed, not a shovel is digged, nor a spindle revolved, or a ship loaded, without the explicit care and advice of the Tokyo authorities." The war has made this government interference and control not merely a Japanese monopoly. There never was a time, at least in the great democracies, when this sort of interference would have been tolerated, except during war, when it was tolerated because it was believed it helped towards the winning of the war. Now in old England, we hear of the formation of a society to oppose state interference in business. Gladstone said, "The business of a government is to govern and not to trade." Yet in America the federal government is going to turn into a trader of wholesale dimensions in its attempt to dispose of the merchandise which it had manufactured for use in the war. We thus have plenty of illustration of the state engaging in business. The only difference between Japan and the two countries, America and England, is that the Japanese are more submissive than either Americans or English, and obey unthinkingly the directions and suggestions of its paternal government.

It thus need occasion no surprise when it is said that, in true Oriental

fashion, officialdom in Japan has so acted that the chariot wheels of the Christian Movement "drave heavily." By quietly allowing old prejudices to have their way, the spirit of the edicts of the Tokugawa period was revived and the early success of Christianity was lost in the long lean years which still last. It is neither intended to charge the Japanese government with a deliberate attempt to do injury to the Christian cause, nor to censure Western nations, principally England, in refusing to revise the treaties when they did. We must not forget that officials are human, and the government is composed of men who as individuals have the same possibilities of hate, respect, prejudice, and faith as anybody else. The class of men who have controlled things in Japan since the restoration has from the nature of the case been conservative. Being of the privileged classes, it certainly was to their interests to preserve the *status quo,* i. e., their control of things. This control has not been altogether bad. Under their leadership Japan was pushed far along the road of success, to the place which she has, so far as externals go, merited.

Public opinion is not the force in Japan that it is in democratic countries, and therefore there are numerous ways in which public opinion may be both led and manufactured. We have illustration enough in Germany's case of an aristocratic and autocratically organized government through its censorship and publicity regulations making or breaking popular prejudices. Wars, for instance, cannot be waged without popular support, and if the people are not at the psychological moment taken into the government's confidence, there is little chance of their being willing to offer the supreme sacrifice for king and country, or to bear the heavy burdens which conflicts impose upon present and future generations. In the same way, governments are afraid of popular opposition; and when things are not going well, or the finances are reaching a point of exhaustion, it is hard to prevent a popular outbreak. Thus at the end of the Russian War, there was much strong feeling against the then President of the United States because of his calling the peace conference. In their ignorance of real conditions, the Japanese mobs burned police boxes and manifested their anger by destroying property. The lengths to which a government may go depend on the extent to which the populace are submissive or not submissive. If there is a long-standing habit of submission and dependence upon the powers that be, the will of the people is capable of more discipline. As a *quid pro quo* for this discipline, the government can well allow in some other direction much latitude and freedom of action.

Thus we may account for the popular dislike of Christianity and realize the social ostracism which those risk, and often actually endure, who have the heroism to confess Jesus Christ as their Lord. How else can we explain those periodic outbursts against our local Sunday-schools? Why should the primary school principal be so able to destroy three months' work in one day? Why is it that all the Christian churches are seeking relief from the vexing ambiguity of officialdom's attitude toward compulsory shrine worship? The General Assembly of the Church of Christ in Japan, and the Association of Congregational Churches are both seeking some clear statement of the government's attitude toward the academic question of religious freedom which the constitution guarantees. Some are tempted to believe that the government officials from choice are leaving such questions ambiguous; that they prefer the normal schools to be absolutely closed against Christian influence, also that army officers on the active list be discouraged (to put it mildly) from partaking in Christian activities; and that they in turn discourage the private soldiers from attending Christian services.

On the other hand, there has been at least one instance of the existence of Christianity as a religion being officially recognized with Buddhism and the Shinto sects, when the so-called Three

Moonlight on Fuji.

Religions Conference was assembled in Tokyo at the invitation of a cabinet minister in 1912. While there has been much discussion as to the true inwardness of this meeting, the event was used by Christian speakers to explain to the people that Christianity was thus officially acceptable, and its presence and labors officially recognized. Yet even that explanation and defense does not seem sufficient to convince the minds of the Japanese people that Christianity, though foreign, is good both for the country and for the individual. Perhaps the reason is to be found in the fact that the government is both "tender-mouthed and hard-mouthed," to quote an expression used by *The New York Tribune* recently. In spite of the apparent change in the official attitude, the prejudice against Christianity still exists, and the extremely conservative educationalists and militarists are able to feel secure in their position towards it because of this general social attitude. The whole question is rather difficult of lucid explanation to a candid Westerner, but at last analysis it resolves itself into a social problem. The thing, then, to be reckoned with is the social mind, which is the sum total of the

When the Cherry Trees Bloom. Colored postals given by Japanese Y. M. C. A. to soldiers of the Allied Armies.

thoughts of the individuals of a given society in regard to any one thing. Contact with another of like feeling makes the individual feel justified in prejudice. These two, in turn, each affect others, and thus in geometric proportion the whole group is pervaded with a common prejudice. The impressions made on the social mind of the Japanese by the persecutions of the Catholics about Nagasaki three hundred years ago, the crucifixions, the boiling in oil, the roasting on gridirons, the fosse, the official investigating with the "fumie" tests (trampling on the face of Christ or on a Christian symbol), the massacre at Shimabara—all have left a deep mark. No amount of argument or reasoning will be able to neutralize this instinctive feeling of dislike and opposition, nor take out of their minds this idea when the Jesus-religion is mentioned. Many and many a time has the missionary gone away from a preaching service in a chapel saying to himself, "These people tonight were intellectually convinced. They have heard and seen enough of the power of Christianity to compel acceptance were they not fettered!" The social mind in Japan is dead-set against Jesus and His cross, and until the social order is changed there can be little hope of individual members of society acting as their consciences would dictate. Make the laws as liberal as you please and guarantee religious liberty ten times over, if the community is massed against them good seed cannot possibly germinate in the hearts of the hearers. What we need then in Japan is soil-chemistry-treatment with something that can neutralize the evil ideas of the existing social mind.

There is an illustration outside the realm of religion which shows how fundamental this problem of the prejudices of the social mind may be. Most of the people arrested in connection with the rice riots of last August were "Outcasts" (*Eta* in Japanese). Perhaps the readers of this article may be surprised to hear that there are outcasts in Japan. Socially speaking, Japan is still feudal, and the three classes into which the people are classified by law are, so far as the social mind is concerned, still seven. They are: 1. The Emperor and the Imperial Household—*Kwozoku;* 2. The Nobility—*Kazoku;* 3. The Commoners—*Heimin.*

Before the Restoration, however, the present-day commoners were really four classes: 4. The Warriors—*Shizoku;* 5. The Commoners—*Heimin;* 6. "Not men" —*Hinin;* 7. Outcasts—*Eta.*

By the enactment of 1871, the last four were made into one class, yet for practical purposes there are yet warriors and commoners and outcasts. On hotel registers, calling cards and personal records, if a man is of the warrior class, he writes down "warrior," and if commoner, he writes down "commoner." "Not men" and outcasts are and were treated as one. There are now in Japan about 1,200,000 outcasts. They had their origin in: 1. Descendants of low class people who were undertakers and scavengers. 2. Foreigners—shipwrecked people, perhaps, or maybe Chinese or Koreans; 3. Prisoners of civil wars; 4. Submerged families, through some reverse or catastrophe; 5. Criminals. Many defeated warriors "lost themselves" in the outcasts, and later on in the Tokugawa period, every warrior who tried to commit *Shinju* (the double suicide of lovers who could not be wedded in this life) had his nose cut off and was degraded to the rank of outcast. Judging from these facts, it is certain that in the veins of some of the outcasts runs the blood of once noble families. Count Oki said, in speaking of their position in society (as quoted in *The Japan Chronicle*): "Force of habit is so strong that even though these people were placed on the same level as the other classes by the Meiji government, the treatment generally accorded them by the public has not witnessed much improvement, the same attitude of deep contempt as was shown before the Restoration being still displayed by the people to-day." In saying these words, Count Oki well remembers that they are not to be looked on in the same

light as Jews and Negroes in Western countries. They are Japanese people, of Japanese blood, bearing like others the three big obligations of conscription, education and taxation.

Furthermore, due to society's ostracism, these outcasts have become very individualistic. To quote again from *The Japan Chronicle:* "Count Oki said, 'Even among these people, living as they do in groups, a strong feeling of individualism permeates them, and no close bond of friendship keeps them together.'" That is to say, because they were once despised people, if through some fortune of the natural results of advanced education, some of their number should be able to get along in the world, it is in the best interests of the individual to forget his outcast connection. Some have been known successfully to keep the secret, but to do so has compelled them to cut themselves off from their families. Hence in these communities it is every man for himself and no questions asked if any one gets free.

So much is sufficient by way of illustration from this interesting topic to indicate how great and how strong a prejudice, the social mind holds against Christianity. If it has persisted so vigorously for all these hundreds of years against the outcasts who are Japanese by blood, how much more easily can it persist against a thing which is foreign? Socially speaking, Christianity is crowded into the place of the outcast. Take the matter of marriage. Christian men sometimes find it hard to get wives. If they are fortunate enough to get a Christian wife, the peace of the household is assured, but if they are forced into marrying a woman not Christian, the enterprise may result disastrously. In the case of a Christian girl, it is especially hard. For when a Christian girl is married to an unbeliever, she will have her liberty curtailed. Many cases are known where the wife has been absolutely refused permission to attend Christian services or to read the Bible in the home. It is a fact that outside Christian circles, connection with Christianity is a hindrance to matrimonial ventures, and cases have been known where for that reason the young person was not permitted to go to church, much less receive baptism.

Of course this is only one phase of the social difficulties under which Christianity is laboring in Japan, but it is the most important. Social prejudice is a powerful enemy to combat because so intangible. Persistent and prayerful education will help to unshackle the social mind, and to teach a new prejudice against sin and evil. If every Christian who has counted the cost as Christ told him to do. and has taken his stand by the side of Christ (and every Japanese Christian has to be something of a hero), performs his proper function of being salt, and letting his light shine, the Japanese social order is bound to feel the life-giving effects, and there will be a revival that will astonish the slow of heart to believe. Once it is turned toward Christ, men will rejoice in the obstinacy in the faith of those who were once obstinate against it. When Christianity stood forth to oppose Rome, the forces arrayed against each other were so unequal as to make the contest look grotesque; but who won out in that great warfare, the Eastern world will find out some day. There is a beautiful Japanese poem which reads:

> MARQUIS ITO, Prime Minister of Japan, has stated that "Japan's progress and development are largely due to the influence of missionaries, exerted in right directions when Japan was first studying the outer world."

"Furitsumori yuki ni
Tawamanu matsugae no
Kokoro tzuyoku
Haru wo matsu kana."

"The pine branch piled high with snow,
With strong heart, unbending, waits
the coming spring."

Did not Jesus say, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom?"

Happenings at Baiko Jo Gakuin

GERTRUDE S. BIGELOW

OUR Union School at Shimonoseki is only five years old, but the two schools which united to form the Baiko, its Japanese name, have histories extending back more than a quarter of a century; their graduates are living in China, Manchuria, Chosen and the United States, as well as all over the Island Empire. We are keeping in touch with these and try to have them all feel that the Baiko is really their alma mater.

On Commencement Day a visitor commented upon the happy, smiling faces and the activity of our girls. Someone said that was probably due to the fine location, they always breathe pure air up here and have beautiful views constantly before their eyes across the water of the Straits. But the first speaker replied, "I think it is due to the spiritual teaching they receive in this school." The girls whom we have assisted here are our greatest asset. Take the case of Miss Hironaka, who has been doing some excellent translating. She came to our school in Yamaguchi when she was a little girl and was literally brought up there. Her mother was a widow, a Christian of no means. How much poorer the Christian literature of Japan would be today if she had not received a little pecuniary assistance! Our present matron also, who is a great help and treasure, was one of our assisted pupils at Yamaguchi. She is a true mother in the Dormitory, the widow of one of our finest Presbyterian ministers. We are asking for very little for scholarships, we are cutting and cutting, but if we cut them all out we cut out our props. Thoreau thought he was living an independent life, but he had to borrow an axe from someone else when he started in!

Every one here has been working very hard for our new church building. The school-girls have a work-meeting on Monday afternoon, taking the time from their one half-holiday (we have lessons on Saturday) to earn money for charitable purposes. They do tatting, knitting, mending, sewing, laundering, pulling weeds, catching caterpillars in their season, and any possible kind of manual labor. Last year they gave one hundred *yen* to the new church. Please notice the fence. Does it resemble the little Japanese dolls which so many of our kind friends in America bought two years ago? It truly was evolved from those midgets! The fence was the gift of the

The New Church at Shimonoseki which Seats Five Hundred People.

ladies of the church, and most of their money came from the sale of those dolls which they had so carefully and prayerfully dressed.

At Christmas we had no presents. We gave the "White Christmas" pageant and when it was finished the classes brought their offerings in sealed envelopes. A collection was also received from the guests and it all amounted to one hundred and fifteen *yen*. Each class and each society named the recipient of the gift, so offerings were made for the church (which still has a small debt), for a leper asylum, for the people made homeless by the dreadful storm in Tokyo last fall; for the poor in Shimonoseki, for the Armenians, and for the homeless women and children in Europe.

Entertaining the Teachers, March 21, 1918. Photos. sent by Miss Bigelow.

Afterwards there were offerings of purpose pledges and resolutions. The girls were very much in earnest about it and I do not think they ever enjoyed a Christmas so much. I must add that the first wedding in the church was one of our pupils, and alas! the first funeral was that of one of our pupils, a dear girl whose Christian life, though short, was beautiful and profoundly impressed her family, who were not Christians.

We had two concerts under the auspices of the Alumnae Association, a fee of fifty *sen* was charged and our chapel was packed for the two evenings. There are some people in Shimonoseki who like Western music and their only chance of hearing it is at our school. In the Japanese program "chorus" was written in the phonetic Japanese *kana* and one of the guests said to another, "Which one is 'chorus'? Is she pretty?" His friend answered, "Anyone who wears a necktie ought to know what 'chorus' is!" But at this time when the world is upside down one can not locate anyone's social position or scholastic attainments by his raiment, for coolies nowadays spend more money on food and clothes than schoolteachers and ministers. The coolies and the shipowners are the moneyed class. Anyone who owns an old tub that can float can make thousands now. The middle classes, especially those who live on salaries, are the ones who patronize our school and they are suffering, so we expected fewer numbers this year, as we have also raised the tuition fees, but we are agreeably surprised to have as many as we had last year, and we never had so many who have been in Sunday-school somewhere as entered this month. We have Japanese girls from Shingishu, up on the Yalu River, from Pyeng Yang, Seoul, and many other places in Korea, from Peking and Formosa, and a Korean girl from Tientsin.

THE STORY OF A PICTURE

Recently we have been rejoicing at the success of Miss Kurehara, a graduate of the former school of the Mission of the Reformed Church. She is an artist of talent and reputation and is especially happy in delineating child life. She paints also female figures, but always youthful figures. At the Exhibition of Fine Arts in Tokyo this year, a picture of hers was accepted and attracted a great

deal of attention because it was a Christian subject. In this picture Miss Kurehara has made to live again before our eyes a young girl of long ago who had a pathetic story.

Her name was Asazuma and she was a beautiful and popular geisha in the old days when Tokyo was called Yedo. Asazuma became a Christian and in the fierce persecution which raged about the time the Pilgrim Fathers landed at Plymouth, she was accused and arrested. Christians could save their mortal lives by treading on the picture of Christ, but Asazuma refused to recant and was condemned to death.

Asazuma.

On the day fixed for her execution, as she was being led to the fatal spot, she noticed that the cherry-trees would soon be in blossom. Like all Japanese, she adored the cherry blossoms with all her æsthetic soul, and she begged that she might live just long enough to see them once more.

Her jailers, for the love they also bore the flowers, or perhaps they pitied the fair girl once petted and fêted but now derided and cast out, granted her request, she was allowed to live till the blossoms began to fall, and then she went bravely to a martyr's death.

The picture represents her wearing her precious crucifix, stopping for a moment on the way to her death, while her eyes took their last, sad farewell of the blossoms falling now as her head is so soon to fall.

One family of cherry blossoms is still called Asazuma after this Christian martyr, and the place where the martyrs met their death is called Christian Hill.

SHIMONOSEKI.

THE MEANING OF OUR SCHOOL NAME: Baiko is the name of our school. "Bai" is a plum tree and "Ko" is light, so it means "Light of a Plum Tree." Has the plum tree light like a fire? I have never seen it. Then what kind of light has it? On the evening of a winter day, with a cold wind blowing, some sweet smell attracts me. It is the smell of a plum blossom. Why are the blossoms so strong, and what is the power of the blossom? All the value of this tree and also of our school is shown by this blossom. We, who are the pupils of this school, ought to know these deep meanings and we should do our duty to the school name. The plum tree can be planted anywhere. You can see it in the big and fine gardens, and sometimes in the rustic places where no one lives, far from the towns. And still it never loses its noble dignity, irrespective of the place where it is. The plum flowers are the first that blossom in the spring when there is still snow on the hills. The color is white and red. The flower is not large like the rose, and it cannot make a grand sight as that of the cherry trees, but it reminds us of a noble and pure lady.

A pupil's composition.

School Notes: The thirtieth anniversary of Hokusei Jo Gakko was held last June. Many congratulatory addresses were made to Miss Sarah C. Smith, the founder of the school.

(*Miss*) *Alice M. Monk.*

Sapporo

I am still teaching "This is a fine day," "I see a cat" in school. (We only have magazine pictures of men and cats to show pupils, none are allowed on the campus.) . . . Our Y. W. C. A. has gained thirty-three new members during the past year, almost doubling the membership. A Japanese school principal who had been a bitter opponent of Christianity was lecturing to his class on ethics and asked whether anyone present knew anything about the Christian religion. One of our Y. W. girls, whose mother is a member of our church, raised her hand. The teacher said to her, "What place has love in Christianity?" "It is founded on love," she replied. The Principal said, "Yes, in all history there has been no character like that of Christ, no one who has shown such unselfish, pure love for mankind." The girls were amazed and our Y. W. girls overjoyed.

(*Miss*) *Elizabeth M. Evans.*

Sapporo

The higher cost of living, including rise in prices of coal, kindergarten supplies, etc., caused us to increase the tuition last spring, but this made no difference in the attendance. In fact more new children have entered than ever before. Twenty-six were graduated last March, thirty-five new ones have come in already and several more have asked for admission.

(*Miss*) *Lillian A. Wells.*

Yamaguchi

We have a class of fifty-five new girls and are grateful to God for this increase. As nearly all the girls in the upper classes came back, there are now one hundred and sixty in the school, the largest enrollment we have ever had with but one exception, and that twelve years ago, just after the war with Russia. As we did not have enough class rooms, we gave up our own guest-room for an extra class room. We are glad to give up anything that we may have lots of girls to teach. I am planning for more leisure to study my Japanese Bible lessons. I have one every morning in John, one twice a week in the Old Testament, and the Sunday-school lesson in the weekly normal class, so I ought to have a lot of time to prepare these lessons thoroughly. The cherry blossoms have been perfectly wonderful this past week. I never saw them more gorgeous. One can scarcely believe everything was buried under mountains of snow such a short time ago.

(*Miss*) *Ida R. Luther.*

Kanazawa.

CHANGES IN THE MISSIONARY FORCE

Arrivals:

At San Francisco, Jan. 16—Dr. J. W. Cook from E. Persia. Address, Ashland, Wis.
At Boston, Jan. 27—Mrs. Burt S. Gifford from W. Persia. Address, Ashland, Wis.; Miss Georgia L. McKinney from W. Persia. Address, Newtown, Ind.

Departures:

From San Francisco, Jan. 4—Rev. and Mrs. C. Borup, returning to the Punjab.
From San Francisco, Jan. 8—Rev. and Mrs. J. L. Jarrett, returning to Colombia.
From Seattle, Jan. 9—Rev. Dr. G. S. McCune, returning to Chosen; Rev. and Mrs. G. W. Fulton, returning to Japan.
From San Francisco, Jan. 22—Rev. and Mrs. R. A. Torrey, Jr., returning to N. China; Rev. and Mrs. G. F. Zoeckler, returning to W. Persia; Miss Ruth Swanson, to join the Philippine Mission; Miss Mabel S. Jones, returning to Kiangan.

Resignations:

Miss Mabel J. Barnhouse, of the Colombia Mission. Appointed 1917.
Dr. and Mrs. C. W. Lamme, of the W. Persia Mission. Appointed 1912.
Miss Florence J. Chaney, of the Kiangan Mission. Appointed 1912.

Death:

At Hoihow, Dec. 4—Rev. Frank P. Gilman, of the Hainan Mission. Appointed 1885.

After Fifty Years

A Jubilee Hymn

Tune, *Aurelia*

Stand up, O, Zion's daughters,
  And lift your hymn of praise;
From East to Western waters
  Your myriad voices raise
To Him Whose hand has guided
  The cycle of the years,
To Him Who yields the increase
  Though seed be sown in tears!

His strength sufficed to gather
  Rich harvests for the King;
Rest not with victory,—rather
  A votive offering bring.
Bring gifts of wealth and service,
  And love for souls set free,
With prayer and praise uprising
  To sound our Jubilee.

Praise round His throne are voicing
  The thousand pioneers
Who sowed in faith, rejoicing,
  For harvest through the years.
They sowed in tribulation;
  We reap when fields are white.
Join now with those in glory
  To praise the God of Light.

To crown our Christ victorious
  Go forth in constant prayer.
Say not a faith so glorious
  Is one we cannot share.
Strive on, more bounteous treasure
  To gather for His hoard,
That earth's remotest wanderer
  May know that Christ is Lord!

(Mrs. Woodford D.) Helen R. Anderson

Woman's Christian College. Courtesy *Woman's Missionary Friend.*

The Woman's Christian College

PRACTICALLY all parts of the Empire of Japan are represented among the eighty-four students of the new Woman's Christian College of Japan at Tokyo. There is one student from the Blind School and several ladies of good family, who are married, but are taking special courses. Of fifty-six whose religious affiliation has been ascertained, forty-five are Christians and eleven Buddhists. The institution has from the outset a decidedly Christian character. At the opening ceremony, on April 30, 1918, a number of newspaper men of progressive Japan were actively engaged in getting interviews and taking photographs. The President, Dr. Inazo Nitobe, says that the spirit of the students is excellent; in fact, it would be difficult to find anywhere a group of young people who seem so radiantly happy and satisfied. Already there seems to have developed an *esprit de corps* and a loyal devotion to the College which even old institutions might find it difficult to rival.

The six Mission Boards which are cooperating in the management of the College are the Methodist of Canada and of the United States, the Baptist, Presbyterian, Reformed and Christian. They were all represented in the line of hosts and hostesses who received the guests at the formal opening of the College. Our own especial representatives are Miss Halsey and Dr. Reischauer. Among the guests were many Japanese prominent in national, civic, philanthropic, educational and Christian circles. The students who had passed the examinations for entrance represented seventeen Mission Schools. Many more applied for admission, but did not come up to the standard required for matriculation. In his opening address President Nitobe spoke of the number admitted, saying that at the opening of the Woman's College in China there were six students, in India there were sixteen.

It was a moment of deep exultation when the eighty-four entering students, walking two by two, all wearing the kilted schoolgirl skirt under the ceremonial black, crested kimono, advanced gravely through the waiting throng. Among the speakers who welcomed them were the President, Baron Shibawasa and His Excellency Mr. Morris, our own Ambassador in Japan.

The Church Missionary Review, London, says in a recent issue:

"Japan is not a wealthy country. She has been impoverished by war, by earthquake, and by flood. She is engaged upon the unprece-

dented task of compressing the growth of centuries into the span of decades. Within a generation she has built up a national system of education, a modern Army and Navy, and has taken her place as one of the great Powers. These things must be bought at a price. If ever the life of a Japanese woman was made up of cherry blossom and dainty ceremonies of afternoon tea, it is so no longer. She is wanted at the office as stenographer, typist, booking clerk, or telephone girl. She studies medicine, dentistry, or pharmacy; she serves in a shop or teaches in a school; she goes upon the stage; she is a journalist or reporter. There is no end to her activities. In hundreds of thousands she works in the factories where life is one grim struggle against poverty, fatigue, and temptation.

"How grim the struggle is may be dimly guessed from the following statements based on official figures:

"Speaking broadly, the hours of labor run from thirteen to sixteen in silk factories, twelve to fifteen and even sixteen in weaving factories. In large cotton mills the working day is only eleven to twelve hours, one reason for the lower maximum being the fact that there are generally two shifts working eleven or twelve hours each. . . . The wages paid the girls are a mere pittance, inadequate for more than their own support, and allowing small leeway of savings against marriage, illness, or accident."

To help conquer such conditions; to open doors for women gifted as writers, artists, educators, executives; to train all students to the highest efficiency in the use of their own powers towards the advancement of the world's good—this is the mission of the new Woman's College in Nippon. *E. E.*

Buddhism

Mrs. E. V. Robbins

The Buddha appeared in the fifth century before Christ. He was not a mysterious personage, but a real man with a real name. His personal name was Siddartha, and Gautama was the family cognomen. He was known as the *Sakya Muni,* the silent ascetic sage. He saw great truths and thus became *Buddha, The Blessed One.*

It is interesting to learn in what way religious truth came to his mind. For seven years he had made a search for truth, proving his earnest desire through self-torture, even starvation; but wisdom was not given him until at last, while sitting under the Bo tree, he claimed that his mind was illumined.

He may have caught glimpses of Bible truths as there were prophets still living in the sixth, fifth and fourth centuries before Christ.

Gautama pleaded with the people to be pure, to be good; saying that this was the only way in which to gain wisdom; he made the same plea that is earnestly made in our day: "Go ye into all lands and preach this gospel; tell men that the poor, the lowly, the rich and high, are all one, and that all castes unite in this religion as unite the rivers in the sea." He could not point them to Christ. Eight commandments were given to the people; the first five were: do not kill; do not lie; do not steal; do not drink intoxicating liquors; do not commit adultery. These were given to every monk or layman.

We are told that there are 72,000 first-class temples in Japan; 52,000 chief priests; 148,000 preachers; 52,000 probationary priests; 12,000 students in Buddhist schools. The Buddhist belief must have spread marvelously through Asiatic countries. In Ceylon, Burmah, Siam, Nepal, Thibet, China, Korea, Japan, Java, Sumatra, Annam, Cambodia, there are hundreds of millions of people who are Buddhists. They have no promise of eternal life such as the Christian hopes for, but can look forward to nothing but annihilation.

Dr. Nitobe, the President of the Woman's Christian College, in a public address said that as he passed by a temple in Shiba, he saw a priest addressing a large company of people and stopped to hear what was being taught. The priest's talk ran something like this: "There is such a thing as *Yamato-Damashii.* That is Japanese and can not be spoken against, but there is *also America-Damashii.* That is just the same as *Kirisuto-Damashii,* (Christ-loyalty)." Then the speaker went on to praise the justice of President Wilson and the spirit of the nation that did so much for freedom and humanity without expecting any return. America has risen in the estimation of the Japanese since she entered the war and our men have shown that they can be as good soldiers as any if there is need. *(Mrs. David) Mary P. Thompson.*

Tokyo

With Mothers and Children

Agnes Morgan

Just two years ago I came to Yokkaichi. What have I to show for my life and work here? Not much that one can see or measure. There are four of us here, the evangelist pastor and his wife, myself and my Japanese assistant. We have had a women's meeting with very irregular attendance. Sometimes we will personally invite twenty or more women and not one will come out. A year ago today was the day for that meeting, a glorious day after a hard typhoon in the night. I went around in the morning inviting the women I knew and found them all washing or sunning things wet from the typhoon-sprung leaks, and not one came to the meeting! A good housewife could scarcely blame these Marthas, seeing we had had day after day of rain, and Japanese women are trained to be Marthas rather than Marys anyway. Today, a year later, was again the day for our women's meeting. We did not have a typhoon last night, but we have had five since the last of August, and steady rain or cloudy sky so far this month, with rain yesterday afternoon and last night. So I was not surprised when but one woman came — only agreeably surprised to see her! But I felt the time was well spent with her and the subject was one helpful to myself and to the other two members of my household. This woman is not very happy, with a "difficult" husband and two little stepchildren, the little girl much like her father. So I tried to make my talk on Prayer helpful to her, to make her feel she could always bring her burdens to our Father and open her heart to Him. She is an eager little woman and seems to me to be hungry for counsel and help, but she is not very courageous.

The picture of some of my Yokkaichi friends was taken in June during the rainy season and it rained hard until after noon that day, so only a few came, though it was a special meeting of thanksgiving for the spared life of my assistant, who had come safely through a major operation, and of farewell to our one always-faithful member of the church, who had lost her husband and was going to live with her son. One of these women is a graduate of the well-known Doshisha Girls' School, a Congregational Christian, whose husband moved here a year ago to take charge of the cotton mills. Another is an early graduate of a Yokohama mission school, an earnest Presbyterian, living in a small village five

Mothers and Children.

miles away. The wife of the Episcopal pastor was invited that day with her daughter, as they were special friends of the woman leaving and her little daughter. Our own little pastor's wife is there, too, with her two little children. She is a Normal graduate who became a Christian while in the Normal School. She taught for several years before she married, so she is a good Sunday-school teacher. My assistant is one of our early Wilmina Girls' School pupils who has been helping in evangelistic work for more than twenty years. This picture is in a corner of my yard, the meeting being at my house that day. Sometimes we have ten or twelve women present.

The other picture shows a few of our neighbor children. After I got a larger house the children came better to the Sunday-school we held at home for this neighborhood, and last winter we had seventy or eighty, almost as many as we could get in comfortably. Thanks to my assistant, who is a good neighbor, we have been accepted kindly by our neighbors and they are glad to have their children come to the Sunday-school. Also I was fortunate in that good water was struck in my well, a real miracle, as it is the only really good water that has been found so far on this side of town. I share it with the new neighbors and this they appreciate. If only they would as freely and gladly receive the water of life we are here to give them in great abundance for all! But alas! that is something to which the people here and almost everywhere in Japan seem yet indifferent, and indeed they are often actually hostile to Christianity as "foreign." They grab eagerly at everything else foreign and are even glad to pay for it. I am besieged to teach English for which I would be paid a good price, but they have no desire for the free Gospel. So we try to reach all the children we can and get them started right, and I usually have work going on for them in three or four places. Also I help in the women's work in other chapels, once a month in some, occasionally in others.

Little Neighbors.

Japan is still far, very far, from becoming a Christian people. What can we do to hasten the day?

Yokkaichi.

We have had Mothers' Meetings every month and are greatly indebted to Miss Nishino of the Wilmina Girls' School for her inspiring talks. As a result many mothers have expressed a desire to attend church, to study the Bible and to learn more about Christianity.

Kyoto (*Miss*) *Katherine Arbury.*

With Presbyterian Young People

[We have secured a copy of a letter from a Young People's Secretary to her Christian Endeavor Societies which will be equally valuable in its suggestions to all of our young workers. The writer, Mrs. F. H. Walker of Greenwich, Conn., says: "I have been able to do little presbyterial work, with two sons in the army, *all* my own work to do for a year, when I never boiled a potato before, and our Church closed for months, I have had heart and hands full. But if we cannot be cheerful, we are no use and I am expecting big results from the energy of our young people."]

Dear Christian Endeavorers: I wish I could say something Paul-like to arouse you to the vital importance of starting this new missionary year with an overflowing desire to be real constructors. Let all the listless luke-warmness be lost in loving, lively labor! "Pep" in full measure is what you must have. The boys coming home will not be satisfied to serve in the old half-hearted way. They have learned to do hard things cheerfully, to give and give and give of all that is in them. No listless luke-warmness in their ranks. Who is our Captain but Jesus? What is the use of singing "Onward, Christian Soldiers" if we are not *different* from those who sing without the knowledge of how our Leader can help us do all things? *Victory is ours right from the start.* Missionary endeavor, therefore, commands our best. Doesn't it make you glad to know you have a chance to help reconstruct lives for Him? What our Government is now considering from necessity has always been our work for children and women all over the world.

Consider your special C. E. work with fresh interest. Start this new missionary year right by sending in your pledges at once. April is the very latest that these must be paid. What is the use of waiting until the last moment, as we had to in 1918, and then almost break our hearts, and quite break our pocket-books to pay up—to whom? Well, of course, not to our presbyterial treasurers, who pass on our gifts to the Boards to send to our missionaries. *Our pledges are to Jesus Himself.* Gifts to missions are treasure laid up in Heaven, veritable Liberty Loans, for the love and pardon of Jesus make us free and faith in Him gives victory to our souls. You can pray with greater sincerity and work with lighter hearts after you have paid up for the year. But you cannot grow without prayer and some mission study.

Have all your C. E. members signed the New Era cards, re-enlisted, enlisted new members and started on your text books, *Ancient Peoples at New Tasks* and *Path of Labor?* Have you used the New Era literature and *Some Reasons and Ways for Mission Study?*

Some Chairmen of Missionary Committees fail to get greatly interested in the work because they are not—are you?—*businesslike.* Keep up-to-date and informed about the literature and helps the Boards so generously provide. Ask your presbyterial secretary for the names of the Chairmen of Missionary Committees in your presbytery. Write to each and ask for a picture of her church, list of its young people's societies, her plans for 1919, suggestions for giving and good times. Paste this picture in your blank book, with list and her name and address. Try to do as well for your own church. Help your pastor. Have a page in the book for your own mission stations, with names and addresses of the missionaries you support (write to them). Keep, too, in your book the addresses of your presbyterial treasurers and Home and Foreign Literature rooms. On another page write your list of helps to be used, such as *Presbyterian Young People, Wireless Messages, Twelve C. E. Programs for 1919,* study-books for the year, leaflets on Hainan and Porto Rico. *Study your catalogues.* Read Woman's Work and *Home Mission Monthly.* Keep the *Standard of Excellence* before you on

(*Concluded on p. 66*)

The Book Stall

Christian Endeavor Monthly Missionary Meetings . . . . . 5c.
is the title of twelve programs and suggestions for leaders on missionary topics, published by the General Council of the Woman's Boards of Missions of the Presbyterian Church. These programs are a combination of the regular monthly topics of the Missionary Boards and those of the United Society of Christian Endeavor. They are missionary, Home and Foreign, sometimes in distinct programs, sometimes intertwined in one program. They cover the whole year and will be very helpful to all Christian Endeavor Societies.

AFRICA

Robert and Mary . . . . . 25c.
A Missionary Romance, by Anita B. Ferris.

A real little play, a dramatization of the love story of Robert and Mary Moffat, the first great pioneer missionaries to South Africa. It is a story told by Ethel Daniels Hubbard in *The Moffats,* 4c. The historic words are used whenever possible, illustrations of costumes and stage directions are given in an unusually clear manner. It is especially suitable for production by young people and is stimulating to their mettle.

To many readers the mention of Africa suggests Jean Kenyon Mackenzie. There is always a thrill and an unusual touch in everything she writes. Therefore the names of the following books and leaflets may well be mentioned. To some they are old friends, but in that case they will bear passing along to those whose missionary interest has been recently aroused.

An African Trail . .	35c.	By Jean Kenyon Mackenzie
African Adventurers .	30c.	
Nana, the Mother . .	2c.	
The Host in the Hut .	3c.	
Other Children . . .	2c.	
The Call of the Dark Forest	2c.	

Those interested in the Reconstruction of the West African Mission will find an interesting article in *The Missionary Review of the World* for January, entitled, *The Missionary Situation in Bantu, Africa,* by Rev. James Dexter Taylor, D.D.

HINTS TO LITERATURE SECRETARIES FOR ANNUAL MEETINGS

The program is full and time is short, but eyes will wander.

Why not attract these wandering eyes with posters and displays on every side?

Is it necessary that the literature table be "in the corner"?

Several tables will display literature better than one, especially if the one is small.

Helpers secured and instructed beforehand increase the sales and the interest.

Aids circulating about the room help to secure magazine subscriptions and sell *Year Books of Prayer.*

Packets of selected leaflets are popular. Free literature is read most frequently when handed out.

Helps for Auxiliaries, Young People, and Children are important to exhibit.

Attractive stories, poems, plays, impersonations and pageants can be furnished by your Board.

The lunch hour is the Literature Secretary's business hour.

The literature table is apt either to be surrounded by a crowd of buyers or left in solitary state.

Order literature from your Board three weeks before the meeting.

If you interest but one new person in missionary literature your work has been worth while.

Order literature mentioned in this page from your own Board, *not* from WOMAN'S WORK. The magazine prints but does not sell literature!

(*Concluded from p. 65*)

the *first* page of your book. Ask your presbyterial secretary for a snap-shot of herself. With her likeness before you, it may be easier to answer her letters promptly. Letters from Hainan, pictures of your stations, special editorials in your papers, will prove valuable aids. Keep all literature in a place by itself and pass it on to the next Chairman of Missionary Committee. Broaden your horizon. Reach out for all the help freely offered. Self-reliance is fine, but there are times when it keeps one narrow. Use your presbyterial secretary. Make her work, too. We all, in turn, need stirring up.

With best wishes for 1919 and love for all. Sincerely, *A Presbyterial Secretary.*

MRS. DUNLOP'S coming has been a great boon to the school at Shimonoseki, her energy and ability lift many burdens and her teaching keeps classes wide awake. . . . Just now influenza has been sweeping through the school and it has had to be closed for the present. But Miss Bigelow is in unusually good health and Miss Hironaka also is in better health than I have seen her during the past three years. *Mrs. F. S. Curtis.*

HOME DEPARTMENT

Pros and Cons of the Missionary Luncheon

(Mrs. Robert) Ellen Halliday Ranken

Solomon said that in the multitude of counselors there is safety. When there are "many women of many minds" concerning a subject in which all are interested, it behooves one, venturing to speak *ex cathedra* through Woman's Work, to secure expert testimony before doing so. Therefore the following questionnaire was sent to a few of these "many" in various sections of the country:

1.—Is the Woman's Missionary Auxiliary luncheon, (or after-meeting refreshments), an occasion when the timid stranger in the church becomes acquainted and is made to feel at home?

2.—Is it an opportunity for recruiting members?

3.—Do some women of slender means stay away from the meetings because the twenty-five cents for lunch, added to their contribution and car fare, is a tax they cannot well afford?

4.—Does the lunch absorb funds which otherwise might flow into the treasury?

5.—Is it sometimes the pleasantest social affair which many of the women have the pleasure of attending?

6.—Does the time spent in preparation by the lunch committee mean absenteeism from the meeting? If so, how may this be avoided?

7.—How about box lunches, with a beverage (coffee, tea or lemonade) versus the hot lunch prepared during the meeting?

8.—Is it true, as has been said, that "refreshments, served after a Spirit-led, inspirational meeting, are an anti-climax? More generous impulses and fervent resolves have been cooled by ice-cream than by the adversary of souls."

The responses were prompt and most helpful. Would that all could be given *in toto!*

A much-beloved Board Secretary writes: "Luncheons are imperative at synodical and presbyterial meetings, but become a heavy task when the sessions last two days. The hostesses get dead tired and but few of them can attend the meetings. Too often the young women —our dependence for the near future— are preparing tables instead of absorbing inspiration. They will never become interested in missions through watching missionary women eat! Yet the lunch hour affords delightful chances for meeting delegates, seeing literature exhibits, etc." This writer had attended one presbyterial gathering where box lunches were brought, the church providing the boxes for officers and speakers and coffee for all. At noon only the tables, with paper napkins, and the smell of coffee filled the dining room. The hostesses and the Guild girls were all *in the meeting.* After adjournment they slipped out quickly and in ten minutes everything was ready. It was very delightful. Wealthy churches often turn the lunch for a presbyterial meeting over to a caterer, charge twenty-five cents for a fifty-cent meal, and a few rich women make up the deficit. Comfortable enough for all concerned, but a bit hard for the churches which cannot afford such "elegant leisure"! Sometimes the women of another denomination prepare and serve the lunch for the benefit of their own missionary funds. This is often an excellent plan, frequently resulting in interdenominational friendship.

A presbyterial President of many

years' experience in developing methods, says: "Having tables designated 'For Presidents,' 'For Treasurers,' 'For (various) Secretaries,' permits very helpful conferences between presbyterial and auxiliary officers." A Secretary of Literature writes: "Food seems to be a necessary evil, but it does give opportunities for many little interviews. I'm afraid I always talk shop!"

Concerning lunches in the local society an enthusiastic, successful traveling secretary writes: "Yes, I believe in refreshments in the local societies as a means to a great end, viz.: *securing attendance.* You can't enthuse the absentee, but the social side *does get* the woman! I meet continually the heart-breaking problem of Missionary Society versus Ladies' Aid, especialy in small town churches. Arithmetically stated it might read:

Ladies' Aid + sewing × socialibility = Success.

Missionary Society — enthusiastic leaders × poorly read articles + idle hands + silent tongues — *anything to eat* = Failure.

Often the missionary meeting, with its social hour, is a great boon to women of the church who attend few social affairs. One society gave up, from patriotic motives, the usual cup of tea and wafer after the meeting. It proved disastrous. Some churches have "women's day" weekly or monthly for all women's activities. The societies meet separately. but the united luncheon brings old and young together in delightful fellowship.

One ideal mistress of the manse in a large, live church, with few women of wealth, but many glorious workers of small means, considers the annual all-day meeting of their Woman's Missionary Society, in October, one of its strongest points. The luncheon *menu* is always prepared the day before or early the same morning. By special invitations they get twenty-five or thirty new women. At one such meeting—from a little group of carefully selected young women, invited to sit at a special, daintily-prepared table with an enthusiastic presbyterial secretary for Bands—they secured a *treasurer* of ability, a *leader* to reorganize their Westminster Circle and leaders for the Junior Christian Endeavor who gave systematic missionary instruction. Furthermore a Camp Fire Guardian was inspired to introduce readings from young people's missionary textbooks at their monthly meetings. The hostess at this *prayed-for* table was a young matron, chairman of the committee on young people's work.

Besides being a happy social event to which the society looks forward all the year, this luncheon diverts *no missionary money,* the contingent offering that day being usually adequate to pay for it. Moreover, new members are often secured through awakened interest in missions.

After all's said — it just depends on place, people and other circumstances. Sociability can be a real means of grace. It can also degenerate into a device of the Adversary of souls.

ST. LOUIS, MO.

[MRS. RANKEN'S discussion of the oft-mooted question of food as a means of grace pre-supposes the inevitability of day-time meetings. But in these days of busy women of vocations and avocations, those of mental ability who can spare time for all-day meetings, are constantly dwindling in numbers. More and more the question comes up of holding meetings at hours convenient, not only for a few leisurely members, but for those who must come when they can or stay away. We should like to have expressions of opinion from our readers on this point as well as on the subject of the binding tie of tea.—EDITOR.]

WAYS OF WORKING

WE sent a leaflet and a little barrel to each member of our society and suggested that thank-offerings for special blessings be put into the latter. Some objected, saying they were giving all they could now, but most to them pleasantly. Of course we wondered what the result would be and did not get our hopes up very high, for there has been so much begging for help in every direction this year. We were not only pleased but amazed when the contents of the little barrels came in and amounted to $133. Much of this was in pennies, nickels and dimes, so a good many must have responded. A fine plan evolved by one of our members is to have our city divided into sections. Each one has a leader. Each leader has a certain number of members of our society in her charge and when any reason comes up for reaching the whole membership each

leader telephones her own group and the matter is quickly attended to. When we had the annual presbyterial meeting in our church, the section leaders reached every member with requests for money for the lunches to be served by our women, or cake and sandwiches, or for entertainment for the three days for the guests. The responses were very generous and I do not think could have been secured nearly as well in any other way. *A. B. J.*

PASADENA, CAL.

THE PRESIDENT of the Auxiliary in Vermillion, Kan., was not at all willing to give up the meeting, although all gatherings were interdicted on account of the influenza epidemic. So she hit upon the plan of sending a personal letter to each member of the auxiliary, asking her to join all the others in

AN INDIVIDUAL MISSIONARY MEETING

The letter read as follows: "Dear Friend, will you not spend a part of Thursday afternoon in an individual Missionary Meeting? Read with the leader of devotions, Psalm 34. Study with the leader of the topic the progress of our work in Siam. Respond to the Roll Call with a Bible verse which you have memorized. Pray for our missionaries, also for our hostess, who is ill."

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

PRAYER MEETING, March 18th. TOPIC: *The Church in Japan.*

MARCH 15TH: Closing Day of the Treasury. *The only way* to have gifts counted in this year's receipts is to have them reach the presbyterial treasurer before March 10th. The Board Treasurer calls for the utmost co-operation in the observance of these dates.

AT DIRECTORS' MEETING, the following missionaries were adopted: Miss Mary Helen Black to go to India, and Miss Virginia McGilliard to go to Africa. Miss Selma O. M. Johnson was loaned to the S. W. Board for expediency of support. It gave us great pleasure to re-elect our former director and officer of the Board, Mrs. C. T. Chester.

THE REV. DR. JOHN E. WILLIAMS, V.P. of Nanking University, in his address at the prayer-meeting, spoke most encouragingly of the future of China. He said the outlook was never so bright, that people from all classes were entering the Church and that they were looking forward to one united Christian Church in China in the near future; he also spoke of the six denominations represented in Nanking University working in perfect harmony. Miss Clifford Halliday and Miss Anna Kennedy, who expect to sail for Syria very shortly, were present.

THE NEW ERA TEAM, which began its cross-country hike in Boston, made its second stop at Columbus, Ohio, in January. Here, being in our territory, it was joined by a representative of our Board to consult with the Ohio women over New Era and Jubilee business. Nine Jubilee key-women were among the many representative women who attended these rewarding meetings.

MEETINGS of the Week of Prayer were as usual, most interesting, so many of our missionaries being present; Miss Anna W. Owen, from India; Rev. Dwight M. Donaldson, from Meshed, Persia; Dr. J. A. Eakin, from Siam; Miss Elizabeth R. Williamson, from Brazil; Mrs. Charles K. Roys, from China; Miss Anna Rowley Kennedy, granddaughter of one of the original members of the Board, and Rev. John N. Mills who, as a traveller, is well acquainted with our missionary work on the field. Each one spoke of the wonderful possibilities of the work for the future.

IN THE DEATH of the Rev. Oscar A. Hills, D.D., of Wooster, Ohio, January 9th, we mourn the loss of a devoted friend of missions and the loving fatherly counselor of hundreds of Wooster's missionary students. Our sympathy goes out to our dear Vice-President, Mrs. Hills, and to Dr. O. A. Hills, the missionary physician in China.

LATE ADDITIONS to Jubilee literature are descriptions of the various objects offered to auxiliaries, Young Women, W. G. and children for their anniversary gifts. These are entitled: *The Jubilee Trumpet, The Jubilee Treasury, A Bugle Call to Young Women, W. G. Golden Gifts,* and, for the children, *My Jubilee Offering* (a collection card with stamps).

A Radiant Life, an appreciative sketch of Evelina Grieves, has been prepared by Mrs. Henry W. Peabody. A limited number of copies are on sale at ten cents. There are also on hand a number of copies of *The Living Christ for Latin America* and *The King's Business* which will be sent free in quantities to any one enclosing postage.

From Chicago

Meetings at Room 48, 17 N. State St., every Friday at 10 a. m. Visitors welcome.

BY A NEW arrangement, all orders for literature should be addressed to the *Literature Department,* Board Headquarters, and checks made payable to the Board Treasurer, Mrs. T. E. D. Bradley.

WE ANNOUNCE with great regret, the loss to our work, of our Office Secretary, Mrs. Dee F. Clarke, who has given us most valuable service for the past ten years. She has accepted an offer from the Bowman Publishing Company, of Evanston. We are expecting Mrs. A. T. Standen to take the office secretaryship on February first, and you will soon become acquainted with her through correspondence. Mrs. Standen has been connected with the Central Eleanor Club, of Chicago, and has had considerable business experience.

AFTER MARCH FIRST the Jubilee becomes a part of The New Era Movement.

LEADERS of the Friday morning meeting have been Mrs. W. W. Johnstone, Miss Herma

Clarke, Mrs. John Timothy Stone and Mrs. T. E. D. Bradley.

The following new leaflets are especially effective for Jubilee workers: *The Missionary and the Horse Cart* and *Pictures from Bible Lands,* for children; *The* $500 *Bond* and a letter, *Opened by Censor,* to Mr. and Mrs. Christian Endeavor for C. E. S.; *Jubilee National Objects,* for W. M. S.; *Gift of Gold for Chen Chow Boarding School for Girls,* especially for Illinois women; *The Westminister Guild Golden Gifts* for the W. G.

Mrs. Williamson and Mrs. Silverthorn were delegates at the New Haven Conference, and Mrs. Coy has been attending a series of meetings in connection with the New Era Movement.

Our Treasurer reported, that up to December first, ten states had increased in regular gifts. In Iowa, every presbyterial society has made an increase. South Dakota is the banner state, with an increase of 38 6-10 per cent, Colorado is a close second with 33 7-10 per cent gain, Montana, 23 3-10 per cent, and Illinois, 28 8-10 per cent. The other six states have made more than ten per cent. Let us hope that the year closes with a showing even better.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 a. m. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour. Literature should be obtained from Room 818, 156 Fifth Ave.

The Forty-ninth Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church will be held in the First Presbyterian Church, corner of Columbus Avenue and Berkley Street, Boston, Mass., on Wednesday and Thursday, April 23-24. There will be a reception for delegates on Tuesday evening and Mr. B. Carter Millikin will conduct a normal Mission Study Class, using the new study book, *A Crusade of Compassion for the Healing of the Nations.* There will be a Young People's Conference, and presbyterial societies are urged to send as one of their delegates the Young People's Secretary or someone to represent young people's work. Rev. Dr. Arthur J. Brown is to speak on Wednesday evening. Mrs. George S. Webster, 105 East 19th Street, New York, is Chairman of the Credential Committee. Will the societies make special efforts to be represented at this meeting, which will be of especial interest on account of the coming Jubilee? Let everyone pray that it may tell for God in every way. Delegates and missionaries attending the meeting, and those also who wish to secure board in hotels or boarding houses, will kindly send applications and enquiries to the Chairman of the Hospitality Committee, Mrs. D. R. Donaldson, 2 Holworthy Street, Cambridge, Mass.

China's relation to the war was the topic of Rev. Dr. J. E. Williams, of Nanking University, at the January meeting. The three hundred thousand coolies who went to France have been supervised by missionaries, and they will return with new ideas to leaven the less progressive people of North China. The Chinese are the least policed people in the world and if left to themselves would doubtless work out a republican form of government. But the country cannot be isolated for its affairs are interwoven with those of other nations. It is easy to teach Christianity with the principles of Confucius as a foundation, for Christianity gives the dynamic that Confucianism lacks. Dr. Brown gave figures to impress the conception of the enormous mass of humanity in China without Christ. The missionary is standing firm in a maelstrom of evil forces and contending parties. But the more formidable the difficulties the more need there is for earnest prayer and generous giving. Miss Margaret Frame told of the success of self-government among the girls of the High School at Tung Chou. They have shown remarkable ability in preserving order and developing morale. Forty-one graduates of the school are teaching, while others are in homes of their own.

From St. Louis

Meetings every first and third Tuesday in the month, the first one being an open meeting, reading of missionary letters being an attractive feature.

A tired housekeeper often says with a sigh, "Woman's work is never done." To be more exact, when one thing is done, another is ready to be done. This is the greeting March brings to us, with its ending of one fiscal year, and the beginning of another, its very name being a good rule to go by. The incoming year will surely be a busy one to us all. The New Era grows upon us, the Golden Jubilee gains in interest, and we hope we shall have faith for it all—and love, too, to Him whom we serve. It is possible to have so much faith and to be so busily engaged with the work itself that we do not love so devotedly the Master Himself. Doré, the artist, said of his "Christ": "I should have painted Him more beautifully had I loved Him more." Great faith needs great love as its spur.

Our minor note this month is the giving up of two beloved members of the Executive Committee, Mrs. W. S. Faris and Mrs. Patterson Bain. The former has been with us ever since she returned from China after the death of her husband. She crept right into our hearts with her winsomeness and no more faithful worker has ever been with us. The other beloved one, Mrs. Patterson Bain, was secretary for specific work, devoted, clear in thought, safe in judgment. We just love those two women and don't know how we are to do without them—but the Master does!

Another whose absence from our territory will be seriously felt is Mrs. Thomas of Deming, New Mexico Synodical President, who is obliged to remove from that State. Her home will be in Pasadena, Cal. She had a large share in the growth of missions in New Mexico and will be much missed. We trust she will find perfect health where she is going.

In certain localities Red Cross work has

somewhat cut into our work. We trust this is but temporary. Our women have always been loyal to the work of the Church.

Mrs. Dubbs, our Young People's Secretary, attended the Institutes in our territory; the reports are not yet ready. The Y. P. Missionary Society of the Second Presbyterian Church of St. Louis were disappointed when it developed that Miss Cummings, who was to have gone to Africa as their missionary, could not leave home at present. It is now found possible that Miss Williams of Guatemala can take Miss Cummings's place in their interests and they are satisfied. The work in Central America appeals to them perhaps even more strongly than that in Africa.

Mrs. Short, for the Student work, told us interesting items about Miss Laughlin's trip North. One incident was her visiting Miss Crawley in Michigan, who was herself reached by the Student work. She is carrying on work in five or six centers. In one and a half years one thousand children have come under her influence. Five hundred children in sixty vacation schools also, and she has organized Boy Scouts, Camp-fire groups, craft schools, Y. P. meetings and two Community houses, besides a Sunday-school, a Library and game room. In Oberlin College Miss Laughlin held a splendid meeting with fifty or sixty Presbyterian girls. One of these from Utah declared herself anxious to go to the foreign field as missionary.

From San Francisco

920 Sacramento Street. Meetings first Monday of each month, at 10.30 and 1.30. Executive session, third Monday. Prayer Service, first and third Monday from 12 till 12.30.

Annual Meeting will be held at Headquarters, San Francisco, the third week of April. The keynote of the program, of course, will be the New Era Movement with reference to the women's share in that splendid project, which is the Jubilee. The New Era Conference to be held in San Francisco on January 23-24, offers attractive features. Besides famous Presbyterian men speakers from the East, we are promised Miss Margaret Hodge and Mrs. Bennett to address the women.

Owing to a return of the influenza all over the Coast the work of the Board has been somewhat disturbed. January meeting was omitted by a wise decision of the leaders. The "flu" thus takes precedence over earthquake and fire, for never before was a monthly meeting omitted.

Christmas among the Chinese girls at 920 was a very happy one, with all the sick ones recovered, and a generous gift from Miss Tooker as well as remembrances from other friends contributing to their joy. Miss Culter, the new teacher, has proved a valuable addition to the missionary staff; her bright, cheery personality and sympathetic attitude win the girls' hearts and also their attention to lessons. Miss Cameron and Miss Higgins have been greatly gratified at the evidence exhibited of a feeling of confidence in the work of the Home among the non-Christian people of the Chinese Quarter. The result of the rescue by Miss Cameron of a young girl brought over from China, ostensibly for education, but really with the ultimate object of a life in slavery, and her happy life during four or five years at the Home, followed recently by a happy marriage, was instrumental in winning the esteem of an aunt in Chinatown who had been the first to discover the girl's danger from the evil plans of the relative who had brought her from China to San Francisco. When this aunt recently died her husband brought their four young children to the protection of the Home, and since then has come under Christian influence and received baptism. All this, under God, through missionary effort and example. During the last few weeks the Home has received a Chinese girl who came of her own accord, escaping from the shadows of slavery.

All Presbyterian circles around the Bay, and especially the Chinese among whom he labored so faithfully, mourn the going home of Rev. J. H. Laughlin whose cheery presence and wise counsel will be sadly missed. The sympathy of the Board women goes out to Mrs. Laughlin and Miss Isabel.

From Portland, Oregon

Headquarters, 454 Alder St. Meetings: Board of Directors, on first Tuesday of each month at 10 a. m.; visitors welcome. Executive Session, third Tuesday of each month at 10 a. m. Literature to be obtained from Miss Abby S. Lamberson at headquarters.

On the fourth Wednesday of April will be held the Biennial Assembly of our Board with the First Church of Seattle. Each presbyterial society, auxiliary society, and each young people's society *contributing* through the North Pacific Board is entitled to two delegates. A full representation is hoped for. The chairman of the hospitality committee is Mrs. F. D. Wingate, 1620 Thirteenth Avenue, Seattle, Wash.

At our New Era meeting, Miss Hodge and Mrs. L. M. Coy gave inspiring addresses, showing that our Jubilee is the part of the Woman's Board in the New Era Movement.

RECEIPTS TO JANUARY 15, 1919

By Totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

Columbia A,	$39.00	Maumee,	$404.63	Parkersburg,	$10.00	Legacies, Int. on Investments, etc.,	$1,706.70
Dayton,	1,482.55	New Castle,	10.00	Philadelphia,	1,000.00	Miscellaneous,	831.85
Florida,	55.96	New Hope,	32.95	Pittsburgh,	1,553.73		
Huntsville,	36.00	Oxford,	12.96	St. Clairsville,	115.00		
Le Vere,	1.00						

For Regular Work,	$4,067.06	
From Legacies,	1,015.86	
Guatemala Fund,	17.31	
War Emergency Fund,	2,102.85	
Jubilee Fund,	89.25	
		$7,292.33

Total Receipts since March 15, 1918:
For Regular Funds, $115,133.94

From Legacies,	$10,856.63	
War Emergency Fund,	9,627.08	
Jubilee Fund,	1,700.51	
For Special Funds,	613.68	
		$137,931.84

ANNA VLACHOS, *Treas.*,
501 Witherspoon Building, Philadelphia, Pa.

The Woman's Presbyterian Board of Missions of the Northwest

ALTON,	$8.00	MINNEAPOLIS,	$15.00
BLOOMINGTON,	20.00	MADISON,	10.00
CAIRO,	43.00	NIOBRARA,	54.02
CHICAGO,	2,195.16	PEMBINA,	115.00
CENTRAL DAKOTA,	140.00	PEORIA,	15.00
DETROIT,	541.37	PETOSKEY,	68.50
FARGO,	90.54	RED RIVER,	64.25
FREEPORT,	236.40	RUSHVILLE,	118.00
FLINT,	90.00	SAGINAW,	127.00
GRAND RAPIDS,	74.00	SHERIDAN,	21.00
HELENA,	43.00	SPRINGFIELD,	5.00
IOWA CITY,	140.90	WAUKON,	45.00
KALAMAZOO,	58.00	WINNEBAGO,	50.00
LAKE SUPERIOR,	78.00	Miscellaneous,	1,286.84
LANSING,	91.50		
MINNEWAUKON,	35.50		$5,879.98

Designated Receipts, December 16, 1918, to January 15, 1919:		
Regular Work,	$5,854.98	
Jubilee Fund,	25.00	
		$5,879.98
Total Designated Receipts, March 16, 1918, to January 15, 1919 (10 Months of Fiscal Year):		
Regular Work,	$97,111.55	
Jubilee Fund,	783.64	
		$97,895.19

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 17 N. State St., Chicago, Ill.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$5.00	NASSAU,	$184.30
BINGHAMTON,	164.00	NEWARK,	397.15
BOSTON,	292.00	NEW YORK,	993.90
BROOKLYN,	333.00	NIAGARA,	322.50
BUFFALO,	457.00	NORTH RIVER,	121.00
CHAMPLAIN,	68.00	OTSEGO,	308.00
CONNECTICUT VALLEY	391.00	PROVIDENCE,	54.00
EBENEZER,	102.00	ROCHESTER,	286.75
GENESEE,	143.37	ST. LAWRENCE,	112.50
GENEVA,	125.75	STEUBEN,	145.00
JERSEY CITY	921.75	SYRACUSE,	362.00
LOGAN,	99.00	TRANSYLVANIA,	114.00
MORRIS AND ORANGE,	1,028.25	TROY,	128.00
		UTICA,	1,516.24
		WESTCHESTER,	235.00

Miscellaneous,	$69.49	Interest,	$2,846.91
Legacy,	1,000.00		

Receipts from Dec. 16th to Jan. 15th:		
Regular,	$12,536.26	
War Emergency Fund,	756.60	
Jubilee Fund,	34.00	
		$13,326.86
Total since March 15th:		
Regular,	$72,982.78	
War Emergency Fund,	2,295.80	
Jubilee Fund,	1,174.00	
		$76,452.58

(Mrs. James A. Webb, Jr.) NELLIE S. WEBB, *Treas.*
Room 818, 156 Fifth Avenue, New York.

The Woman's Presbyterian Board of Foreign Missions of the Southwest

ARDMORE,	$24.25	JONESBORO,	$13.50	SOLOMON,	$183.00	TULSA,	$159.00
ARKANSAS,	62.95	KANSAS CITY,	541.55	ST. JOSEPH,	280.05	WACO,	323.51
AMARILLO,	211.00	KIRKSVILLE,	110.00	ST. LOUIS,	1,916.64	WICHITA,	406.10
AUSTIN,	57.10	LARNED,	188.00	TOPEKA,	623.19	Miscellaneous,	19.77
BROWNWOOD,	48.74	LITTLE ROCK,	9.75				
CARTHAGE,	332.50	MCALESTER,	40.00				
CIMARRON,	70.00	MCGEE,	296.00				
DALLAS,	186.84	MUSKOGEE,	89.00				
EL RENO,	31.00	NEOSHO,	477.00				
EMPORIA,	178.00	OKLAHOMA,	189.70				
FORT SMITH,	105.50	OSBORNE,	140.35				
FORT WORTH,	290.55	OZARK,	131.00				
HIGHLAND,	225.00	PARIS,	99.80				
HOBART,	37.00	PECOS VALLEY,	16.00				
HOUSTON,	55.50	RIO GRANDE,	43.90				
IRON MOUNTAIN,	33.50	SANTA FE,	31.00				
JEFFERSON,	45.25	SEDALIA,	258.00				

Total from November 15th to January 15th,	$8,580.49
Total for year to date,	24,173.55
Relief Fund from November 15th to January 15th,	63.25
Relief Fund for year to date,	282.25
Million-Dollar Fund from November 15th to January 15th,	3,382.98
Million-Dollar Fund for year to date,	5,021.81
Jubilee Fund to date,	205.63

MRS. B. F. EDWARDS, *Treas.*,
Room 707, 816 Olive St., St. Louis, Mo.

The Woman's Occidental Board of Foreign Missions

BENICIA,	$256.25	SAN FRANCISCO,	$1,142.02
LOS ANGELES,	3,509.57	SAN JOAQUIN,	418.55
NEVADA,	2.50	SAN JOSE,	281.71
OGDEN,	25.00	SANTA BARBARA,	258.75
PHOENIX,	107.50	S. ARIZONA,	33.50
RIVERSIDE,	244.10	S. UTAH,	19.00
SACRAMENTO,	146.00	Miscellaneous,	255.00

Receipts from September 16th to December 15th:
Regular, $6,699.45

Armenian and Syrian Relief,	$54.00	
		$6,753.45
Total since March 15th:		
Regular,	$18,685.61	
Lepers, etc.,	1.00	
S. America,	5.00	
War Emergency,	1.00	
Armenian and Syrian Relief,	106.05	
		$18,798.66

MRS. E. G. DENNISTON, *Treas.*,
3454 Twenty-first St., San Francisco, Cal.

Woman's North Pacific Presbyterian Board of Foreign Missions

ALASKA,	$10.00	SEATTLE,	$974.47
BELLINGHAM,	304.00	SOUTHERN OREGON,	72.00
BOISE,	91.75	SPOKANE,	196.25
CENTRAL WASHINGTON,	310.00	TWIN FALLS,	40.75
COLUMBIA RIVER,	41.25	WALLA WALLA,	137.60
GRANDE RONDE,	68.63	WENATCHEE,	55.00
KENDALL,	15.30	WILLAMETTE,	185.02
OLYMPIA,	186.00	Miscellaneous,	75.03
PENDLETON,	9.50		
PORTLAND,	779.95		$3,552.50

Total Receipts for Quarter ending Dec. 15, 1918:		
Regular Work,	$2,851.88	
Ferozepore Hospital,	634.12	
Jubilee Fund,	66.50	
		$3,552.50
Total Receipts, March 15th to Dec. 15th:		
Regular Work,	$7,962.90	
Ferozepore Hospital,	964.02	
Armenian Relief,	12.00	
Jubilee Fund,	76.50	
		$9,015.42

MRS. C. M. BARBEE, *Treas.*
454 Alder St., Portland, Ore.